England, Ch. of Visit. Articles
K

20,065
1

ARTICLES to be enquired of, in the Kynges Maiesties Visitacion.

FIrst, whether that the Bishop, Archedeacons, and other, hauynge iurisdiccion Ecclesiasticall, haue caused onely to be song or sayde the English Procession in their Cathedrall churche, & other churches of their Diocesse.

Item, whether your Bishop, Chauncelor, Commissarie, Archedeacon, or Officiall be propense and light in excommunicating of men, for a litle Lucre.

Item, whether they or any of them, for one mans trespasse, haue taken away from the people, and the whole parishioners, their diuine seruice, as for violatyng & suspending the churche yeardes and suche lyke.

Item, whether thei do take excessiue soumes of money for consecratinge agayne either of the church yeardes, or of any other ornamentes for the vse of alters, or of belles, where is no nede of consecracion, but is superstitiouse and lucratiue.

Item, whether that they or any of them take any great exactions, for institucions, inducciõs assignations of pencions, or for any other mater Ecclesiasticall.

theim selfes in suche wise, as mate bee to Gods glory, the Kynges honor, and the weale of this Realme.

THIRDELY, you shall praye, for all theim that be departed out of this world, in the fayth of Christe, that they with vs and we with them at the daye of iudgement, mate rest bothe body and soule, with Abraham, Isaac, and Jacob in the kyngdome of heauen.

ALL whiche and singuler Iniunccions, the Kynges Maiestie, ministereth vnto hys Clergie, and their successours, and to all other hys louynge subiectes: straightlye chargyng and cõmaundyng them to obserue and kepe thesame, vpon payn of depriuacion, sequestracio of fruites of benefices suspension, excõmunicacion, and such other cohercion, as to ordinaries, or other hauyng Ecclesiasticall iurisdiccion, whome hys Maiestie hath appoynted for the due execucion of thesame, shalbe seen conuenient: charging and commaundyng theim, to see these Iniunccions obserued and kept of all persones, beynge vnder their iurisdiccion, as they will aunswere to his Maiestie for the contrary. And his Maiesties pleasure is, that euery Justice of peace (beyng required) shal assiste the Ordinaries, and euery of theim, for the dewe execucion of thesaid Iniunccions.

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 Item,

Articles.

Item, whether they do lightly call any Persons before them, ex officio, and put thē to their purgacion, without vrgent suspicion or infamy proued,

Item, whether the Bishop haue not preached without dissimulacion, agaynste the vsurped power of the Bishop of Rome, and setfurth the kynges Maiesties Jurisdiction to bee the onely supreme power in all his realmes and dominions.

Whether the Bishop haue personally preached in any of your churches, or any wher with in this dioceſſe, and how ofte in the yere.

Item, whether he and hys officers haue diligētly executed for their part, our late kynges Jniunctions and his letters missiues, for a due order in the religion of Christe, and caused the sayde Jniunctions and letters, to be diligently put in execution thorough his Dioceſſe.

Item, whether he hath learned and discrete officers vnder him, that do without any respect of persones punysche suche crymes, as appertayneth to Ecclesiasticall iurisdiction.

Item, whether he or any of his officers, do take any money or other gifte, to hyde a cloke adultery, or any other notorious vyce, that ought by them to be punished.

Item, if any commutacion of penaunce haue ben made to a pecuniary some, to what purpose thesame hathe bene conuerted, and what good dedes hathe bene done with thesame, and

specifie

ſpecify theſame deedes.

Item whether the biſhop hath ſuche chaplai=nes aboute hym, as been hable to preache thee woorde of God, and do theſame purely and ſincerely, and howe ofte in the yere, how many they be, and what be their names.

Item whether Perſones, Vicars & Curates, and euery of them, haue iuſtly and truely without diſſimulaciō, preached againſt the vſurped power, and pretenſed aucthoritie & iuriſdiccion of the Biſhop of Rome.

Item, whether thei haue preached and declared, that the Kynges Maieſties power, aucthoritie, and preeminence, is wythin thys Realme and the dominiōs of theſame, the moſte ſupreme and higheſt vnder God.

Item, whether any perſone hath by writyng, Cypherynge, Printyng, preachyng, or teachynge, dede, or acte, obſtinately holden and ſtand with, to extoll, ſet furthe, maintein or defende, the aucthoritie, iuriſdiccion or power of the Biſhop of Rome, or of his Sea, heretofore claimed and vſurped: or by any pretenſe, obſtinatly or maliciouſly inuēted any thyng for the extollyng of the ſame, or any parte therof.

Item, whether they haue declared to theyr Pariſhioners the articles concernyng the abrogacion of certayn ſuperfluous holy dayes, and doone their indeuoure, to perſwade their ſayed

Parishioners to kepe and obserue thesame artí-
cles inuiolably, and whether any of those abro-
gated daies hath sithens thesayed abrogacion,
been kept as holy dayes, contrary to thesaid ar-
ticles, and by whose occasion they were so kept.

Whether there do remayne not taken doune
in your Churches, Chapelles, or els where, any
misused Images, with Pilgrimages, clothes,
stones, shoes, offerynges, kissynges, Candelstic-
kes, trindilles of waxe, and suche other like, and
whether there do remayne not delayed and de-
stroyed, any Shrines, coueryng of Shrines, or
any other monumẽts of Idolatrie, Supersticiõ
and Hypocrysy.

Whether thei haue not diligently taught v-
pon the Sondaies and holy daies, their Pari-
shioners, and specially ỹ youth, their Pater no-
ster, the Articles of oure kaythe, and the Tenne
commaundemẽtes in English, and whether thei
haue expounded and declared the vnderstan-
dyng of thesame.

Whether thei haue diligently, duely & reue-
rently, ministered the sacramẽtes in their cures.

Whether such beneficed men, as be lawfully
absent from their benefices, doo leaue their cure
to a rude and vnlearned persone, and not to an
honest, well learned and expert Curate.

Whether thei haue prouided & laied in some
conuentent place of the churche where thei haue
cure, a bible of the largest volume in Englishe.

Whether Persones, Vicars, Curates, Chaũ-
tery

tery Prieſtes, and other ſtipendaries be commõ haunters and reſorters to Tauernes and Alehouſes, geuing themſelfes to exceſſiue drinkyng riotyng, and playyng at vnlawfull games, and apply not themſelfes chiefly to the ſtudy of ſcripture, teachyng of youthe, or ſome other honeſt and Godly exercise.

Whether thei be reſident vpon their benefices, and kepe hoſpitalitie or no: and if thei be abſẽt or kepe no hoſpitalitie, whether thei do make due diſtribucion emonges the poore Pariſhioners or no.

Whether they hauing yetely to diſpẽd in ſpirituall promociõs an. C. l. do not find cõpetenly one ſcolar in any vniuerſitie, or at ſome grãmer ſcole, and for aſmany. C. l. as euery of them may diſpend, ſo many ſcolars likewiſe be founde by them, and what be their names that thei ſo find.

Whether thei kepe their Chauncelles, Rectories, Vicarages, and all other houſes appertey-nyng to them, in due reparacions.

Whether thei haue euery lent, required their Pariſhioners in their confeſſion, to recite their Pater noſter, tharticles of our faith, & the Tẽne commaundementes in Engliſhe.

Whether thei haue coũſailed or moued theyr Pariſhioners, rather to praye in a toungue not knowen, then in Engliſhe, or to put their truſte in any preſcribed numbre of prayers, as in ſayyng ouer a numbre of beades or other like.

Whether thei haue preached, or cauſed to bee

preached purely and syncerely the word of God & the faith of christ in euery of their cures, euery quarter of the yere once at the least: Exhortyng their Parishioners to the workes commaunded by scripture, and not to workes diuised by mãnes phantasies.

Whether in their sermõs, they haue exhorted the fathers and Mothers, Masters, and gouernors of youth, to bryng theim vp in some vertcous study or occupacion.

Whether thei haue exhorted the people to obediẽce to the kynges Maiestie and his officers and to charitie and loue, one to another.

Whether thei haue moued the people to read and heare the scripture in Englishe, & haue not discouraged theim from readyng and hearyng of thesame, suche as be not prohibited so to do.

Whether thei haue declared to their parishioners, that thei ought to knowe and vnderstande the Pater noster, the Articles of our faith, & ten cõmaundemẽtes in Englishe, before thei should receiue the blessed Sacrament of the aulter.

Whether thei haue taught the people the true vse of Images, whiche is onely to put theim in remembraunce of the Godly and vertcous lifes of them that thei do represent: and haue taught that if thesayed people vse the Images for any other purpose, thei committe Idolatrie, to the greate daunger of their soules.

Whether they haue declared, and to theyr wittes and power haue perswaded the people, that

that the maner and kynde of fastynge in Lent & other dayes in the yere, is but a meere polytyue lawe, and that therfore all persons hauing iuste cause of sickenes, or necessitie, or beyng licenced by the kynges Maiestie, maye temperately eate all kyndes of meate without grudge or scruple of conscience.

Whether your Parsonnes, Vicars, and Curates haue shewed and declared vnto you, thee true vse of ceremonies, that is to say: That they be no workers, nor woorkes of saluacyon, but onely outwarde signes and tookens to put vs in remembraunce of thynges, of higher perfection.

Whether thei haue admitted any mã to preache in their cures, not beynge lawfully licenced thereunto, or haue refused or repelled suche too preache, as haue bene so licenced.

Whether they, which haue spoken and declared any thyng for the settingfurth of pilgrimages, fayned relyques, images, or any such superstition, haue not openly recanted the same.

Whether they haue one boke or registre sauefely kept, wherin they write the daye of euery weddynge, christenynge, and burtynge.

Whether the kinges Iniunccions wer quarterly red or not.

Whether they haue declared to theyr paryshyoners, that sayncte Markes daye, and the euens of the abrogated holy dayes, should not be fasted.

Whether

preached purely and syncerely the word of God & the faith of christ in euery of their cures, euery quarter of the yere once at the least: Exhortyng their Parishioners to the workes commaunded by scripture, and not to workes diuised by mã=nes phantasies.

Whether in their sermõs, they haue exhorted the fathers and Mothers, Masters, and gouer=nors of youth, to bryng theim vp in some verte=ous study or occupacion.

Whether thei haue exhorted the people to o=bediẽce to the kynges Maiestie and his officers and to charitie and loue, one to another.

Whether thei haue moued the people to read and heare the scripture in Englishe, & haue not discouraged theim from readyng and hearyng of thesame, suche as be not prohibited so to do.

Whether thei haue declared to their parishio ners, that thei ought to knowe and vnderstande the Pater noster, the Articles of our faith, & ten cõmaundemẽtes in Englishe, before thei should receiue the blessed Sacrament of the aulter.

Whether thei haue taught the people the true vse of Images, whiche is onely to put theim in remembraunce of the Godly and verteous lifes of them that thei do represent: and haue taught that if thesayed people vse the Images for any other purpose, thei committe Idolatrie, to the greate daunger of their soules.

Whether they haue declared, and to theyr wittes and power haue perswaded the people,

that

that the maner and kynde of faſtynge in Lent & other dayes in the yere, is but a meere polytyue lawe, and that therfore all perſons hauing iuſte cauſe of ſickenes, or neceſſitie, or beyng licenced by the kynges Maieſtie, maye temperately eate all kyndes of meate without grudge or ſcruple of conſcience.

Whether your Parſonnes, Vicars, and Curates haue ſhewed and declared vnto you, thee true vſe of ceremonies, that is to ſay: That they be no worckes, nor woorkes of ſaluacyon, but onely outwarde ſignes and tookens to put vs in remembraunce of thynges, of higher perfection.

Whether thei haue admitted any mã to preache in their cures, not beynge lawfully licenced thereunto, or haue refuſed or repelled ſuche too preache, as haue bene ſo licenced.

Whether they, which haue ſpoken and declared any thyng for the ſettingfurth of pilgrimages, fayned relyques, images, or any ſuch ſuperſticion, haue not openly recanted theſame.

Whether they haue one boke or regiſtre ſauefely kept, wherin they wrìte the daye of euery weddynge, chriſtenynge, and burtynge.

Whether the kinges Iniunccions wer quarterly red or not.

Whether they haue declared to theyr paryſhyoners, that fayncte Markes daye, and the euens of the abrogated holy dayes, ſhould not be faſted.

Whether

Articles.

Whether the knollynge at the Aues bee vsed.

Whether they haue the processyon boke in Englishe, & in their processions vse none other Letany, but that, whiche is setfurthe in thesame boke. And whether thei omitte thesame English Letany at any tyme in their processions: & whether they haue had thesame Letanye as ofte as they were commaunded.

Whether they haue put out of their churche bokes, this woorde Papa, and the name and seruice of Thomas Becket, and prayers hauynge rubricies, conteyning Pardons or indulgences and all other superstitious legendes & prayers.

Whether they bid the beades accordynge to the ordre prescribed by our late souereigne lord kyng Henry the. viij.

Whether they or any of them, haue been admitted to their benefices by Simony, or by any other vnlaufull meanes.

Whether in theyr masses they vse not the collectes made for the kyng, and make not speciall mencyon of hys Maiesties name in thesame.

Whether they or any of theim, doo kepe mo benefices, and other Ecclesiasticall promocions then they ought to doo, not hauynge sufficient licences and dispensaciõs thereunto, and howe many they kepe, and theyr names.

Whether

Articles.

Whether you knowe anye person, that is a letter of the woꝛde of God, to be redde in Englisſh: So that it bee mekely, humbly, & reuerently done, & without diſturbaunce of the people, and by them that haue authoꝛitie thereto.

Whether you knowe any perſon ſpirituall oꝛ tempoꝛall, which doeth let the woꝛde of God, to be pꝛeached, oꝛ that the Kinges Iniunctions ſhould not be ducly executed.

Whether any perſonc hath obſtinately and maliciouſly, without a tuſte reaſonable cauſe, bꝛoken the laudable ceremonies of the Church, commaunded to be obſerued, oꝛ ſuperſticiouſly abuſed theſame: as in caſtynge of holy Water bpon theyꝛ beddes and other places, and beaꝛyng about them holy bꝛeade, oꝛ makyng croſſes of wooddc bpon Palme Sundaye, oꝛ bleſſyng with the holy Candell, thinkyng therby to put awaye ſynnes, dꝛyue awaye deuilles, dꝛeames, and phantaſies, oꝛ puttynge truſte oꝛ confidence of ſaluaciō in theſame ceremonies, whereas they be oꝛdeined only to put vs in remembꝛaunce of the benefites, whiche we haue receyued by Chꝛiſte.

Whethet any perſon ſpirituall oꝛ tempoꝛall, kepe the Church holy daye, and the dedication day, at any other tyme, then is appointed by the oꝛdinaunce made in that behalfe by the Kinges Maieſtie.

Articles.

Whether Matens, Masse, and Euensong, be kept at due houres in the Churche.

Whether any bee braulers, slaunderers, chiders, scolders, and sowers of discorde, betwene one persone and auother.

Whether any bee common swearars, or blasphemers of the name of God.

Whether any vse, lewde, vnchast, vnhonest, & filthy communicacion, songes or ballettes.

Whether any doo vse to common, Jangle or talke in the Churche, at the tyme of the diuine seruice, Preachyng, Readyng, or declaryng the worde of God.

Whether any do obstinatly kepe and defend any erronious opinion, contrary to the worde of God, and faith of Christ.

Whether any commit adultery, fornicacion, or incest, or bee common baudes, and receiuors of suche naughtie persones.

Whether you knowe any that vse Charmes, Sorcery, Enchauntmentes, Witchecraft, sothe saiyng, or any other like crafte inuented by the deuill.

Whether you knowe any to be maried within the degrees prohibited by the lawe of God, or that bee separated and diuorced without a iuste cause, approued by the law of God, and whether any suche haue maried again.

Whether the Churche, Pulpit, and other necessary thinges apperteinyng to thesame, be sufficiently repaired.

Whether

Articles.

Whether you know any to haue made pꝛiuie contractes of Matrimony, not callyng twoo oꝛ moo thereunto.

Whether any haue maried ſolempnely without bannes aſkyng.

Whether you knowe any that haue taken vpon theim, the execution of any mannes teſtament, oꝛ be admitted to the adminiſtraciō of the goodes of the dedde, whiche do not duely diſtribute theſame goodes, accoꝛdyng to the truſt cōmitted vnto theim, and ſpecially ſuche goodes, as wer geuen and bequethed, oꝛ appointed to be diſtributed emong the pooꝛe people, repairyng of high waies, finding of pooꝛe ſcholars, oꝛ mariage of pooꝛe maides.

To what vſes and intentes, all ſuche gyftes and bequeſtes, of cattail, money, and other thynges, as in tymes paſt wer made, foꝛ the findyng of tapers, candelles, oꝛ lampes, in the Churche, be now employed, and whether thei be embeſilled and withholden, and by whom.

Whether there bee any perſones, commonly enfamed of adultrie, foꝛnication, common ſweatyng, blaſphemyng the name of God, dꝛonckenneſſe, Simony, oꝛ other notoꝛious crime, whom the biſhop, Archedeacon, oꝛ other his oꝛdinary, foꝛ fauoꝛ oꝛ feare, haue not coꝛrected accoꝛdyngly, although thei haue been ſundery tymes pꝛeſented, and detected in viſitacion, oꝛ otherwyſe lawfully accuſed.

Whether there be any other pꝛimars, vſed by

them that doo not vnderstande Latyn, then the Englysh Pzymar, sethfurth by ỹ kynges Maiestie: And whither they that vnderstand Latin, do vse any other then the latin pzimar settfurth by lyke aucthozitie.

— Whether there be any other Grãmer taught in any schole, within the realme, then that which is setfurth by the kynges Maiestie.

— Whether they knowe any alienacion of landes, tenementes, iewelles oz goodes, pertcyning to the Churche.

Foz chauntry Pzieftes.

Whether they be residente on their Chauntries.

Whether they be aydinge and assistynge the persone oz Vicar of the Churche, that they be of in the ministracion of ỹ Sacramentes, and diuine seruice accozdingly.

Whether they kepe and perfourme all suche dooles and distribucions to the pooze, and other dedes of Charitie, as they are bounde by theyz foundacions to do.

Whether thei be of euil name, fame, oz vnhonest conuersacion, fighters, swearars, dzonckardes, oz incontinent lyuers.

Item, what benefices and how many they haue, besides their Chauntryes, and by what title they do kepe thesame.

¶ Richardus Grafton Regius Impressor excudebat, Cum Priuilegio ad imprimendum solum.